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A Faithful Servant of CHRIST,
Described and Rewarded.

A
S E R M O N

Preached at the Tuesday Lecture

IN

HARVARD COLLEGE,

After the FUNERAL of the Reverend

Mr. Benjamin Wadsworth,

President of the said College,

Who departed this Life March 16th. 1736, 7.

Ætat. Suae 68.

By Edward Wigglesworth, D.D.

And Hollisian Professor of Divinity.

He

Mat. xxiv. 45, 46. *Who then is a faithful and wise
Servant, whom his Lord hath made Ruler over his
Household, to give them Meat in due Season?
Blessed is that Servant whom his Lord when he cometh
shall find so doing.*

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Faithful Servant of CHRIST,
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MATTHEW XXV. 21.

HIS Lord said unto him, Well done, thou good and faithful Servant; thou hast been faithful over a few Things; I will make thee Ruler over many Things; Enter thou into the Joy of thy Lord.

THESE Words are Part of a Parable spoken by our blessed Saviour to his Disciples, when the Time of his Departure from this World, and of his Ascension to his Father began to draw near.

The Design of the Parable seems to be to set forth the different Demèanour of those, who bear the Name of the Servants of Christ, and receive valuable Betrustments from him, in this World; and the suitable Difference he will make in his Treatment of them; when *he shall come in his Glory, at the Day of Judgment, and all the holy Angels with him.* It will then be found, that some of the Servants of Christ have well improved the Talents

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he delivered to them ; and these he will both commend and reward : While others who have been his Servants by Vocation, external Profession, and special Designation as well as they ; will nevertheless appear to have made an ill Use of their Lord's Goods ; or at least not to have improved them to any valuable Purpose : And these he will censure as *Wicked and Slothful*, and doom them to utter *Darkness*, where shall be weeping and gnashing of Teeth.

My Text contains the Words of our Lord to a Servant of the first Sort, who was able to give a good and a joyful Account of himself, and of what his Lord had delivered to him. Lord, says he, *Thou deliveredst unto me five Talents ; behold, I have gained besides them five Talents more.* He humbly acknowledges that he had improved nothing, but what he had received from Christ his Lord. Tho' his Stock had been large, compar'd with that of his Fellow-Servants ; yet it was not his own, but Christ's. Thine the Talents were, and thou honouredst me by committing them to my Trust. And then he appeals to Christ as a Witness of his Diligence, Faithfulness and Success in improving them ; That as he had received much, so he had been careful to return the more ; and to make his Improvements proportionable to his Receivings : *Behold, I have gained besides them five Talents more.*

Nor is it a foolish Confidence of Boasting, but the Testimony of a good Conscience, that he had obtained Mercy to be faithful, which gives him this Boldness in the Day of Judgment ; for Christ himself admits the Truth of his Account, and applauds and rewards his Faithfulness and Diligence ; saying unto him as in my Text, *Well done, thou good and faithful Servant ; thou hast been faithful over a few Things, I will make thee Ruler over many Things :*

Described and Rewarded.

Things: Enter thou into the Joy of thy Lord. Upon which we may observe this Doctrine,

That those Servants of Christ, who have faithfully improved the Talents he delivered to them, shall be highly applauded, and gloriously rewarded by him.

For the Illustration of this Truth, I shall do four Things: viz.

1. I shall consider what may be meant by the Talents delivered to the Servants of Christ.

2. I shall show, that it is Christ who delivers these Talents to his Servants.

3. That those Servants who improve them faithfully, shall be highly applauded. And,

4. That they shall be gloriously rewarded by him.

I. I am to consider, what may be meant by the Talents delivered to the Servants of Christ.

And here I may say in general, That every Thing improveable by them to the Honour of God, or to the Good of others, or of their own Souls is a Talent. It is a valuable Treasure, which if the Fault be not their own, may become of inestimable Advantage to them; for as much as by a right Use of it, they may be laying up in Store for themselves a good Foundation against the Time to come, that they may lay hold on eternal Life †. In this View we may consider, the Endowments of their Minds; the Health & Strength & Vigour of their Bodies; their worldly Enjoyments, Estate, Education, Credit, Interest, Power, Preferments; the Word and Ordinances of God, and Motions of the good Spirit of Grace; and all the Opportunities, or even Occasions of doing or receiving

† 1 Tim. vi. 19.

spiritual Good ; as so many Talents committed to their Trust. By a right Use of any of these, they may be doing acceptable Service to God ; and by a Misimprovement, at a bare Neglect of them, they may incur the Guilt of Sloth and Wickedness.

How much then does it concern us all, to walk circumspectly, not as Fools, but as Wise ; since there is hardly any Thing can occur to us so indifferent in its own Nature, but that it may minister an Occasion of doing, what may recommend us to the Favour, or expose us to the Displeasure of God, and so may affect our eternal Interests ?--- It is just Matter of Rejoycing to consider, that the most Common of our outward Enjoyments may be so ordered, as to be of everlasting Advantage to us : That our very Food and Drink may be received in such a Manner, as that God will account himself glorified thereby. But then we have Reason to rejoyce with Trembling, when we take a Prospect of the Danger on the other Side : How that by any Misimprovement of these Things, or only by neglecting to glorify God with them, we shall incur his Displeasure, and treasure up Wrath to our selves. Since then we have such an Advantage, and such a Danger continually before us ; how thoughtful and vigilant ought we always to be ? And what Manner of Persons in all holy Conversation and Godliness ? Especially if we consider, what I am to say,

II. That it is Christ who delivers to his Servants all the Talents they are betruſted with.

The Truth of this is fairly hinted in the Parable now before us ; the * first Verse of which, I think,

* Ver. 14.

ought to be read, not as in our English Translation, *The Kingdom of Heaven is* ; but, *The Son of Man is* as a Man travelling into a far Country, who called his own Servants, and delivered unto them his Goods. And unto one he gave five Talents, to another two, &c.

When our blessed Lord ascended up on high, he received Gifts for Men ; had all Things put under his Feet ; and was made to be the Head over all Things to the Church †. The Administration therefore of the Kingdom of Providence and of Grace, is now in his Hand. So that we are to look upon all the Abilities, Advantages, Occasions and Opportunities we have of doing or receiving Good, as so many Talents committed to our Trust by him, who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works ‡ : By him, who will call us to an Account in the great Day of Reckoning, and be our Judge to determine our everlasting State, according as we have made a good or bad Use of these Talents of Trust and Confidence reposed in us.

Let us then consider seriously with what Strictness and Exactness, and tender Resentments, we may well expect he will take an Account of the Number and the Nature and the Degree of the good Things which he himself hath committed to us. ---- As he was the Bestower of them, he cannot but know exactly what they were. And as they were Part of the Purchase of his Blood, and of the Reward of his Obedience unto Death, and were committed by him to us as Marks of Honour and Confidence, to be im-

† Psalm lxxviii. 18. Eph. i. 22. ‡ Titus ii. 14.

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proved for our eternal Benefit ; he cannot but be most tenderly affected with the Use we make of them. With what Pleasure & Satisfaction must he look upon us, if we faithfully improve them to the blessed Purposes for which he purchas'd & bestowed them. And with what Indignation, if we neglect them as Things not worthy of our Notice or Improvement ?

The Consideration of these Things should be a most powerful and prevailing Argument with every one of us to inquire frequently with great Care and Sollicitude, into his own State and Circumstances ; that he may know what is his Duty, and what are the Expectations of his Lord from him. --- Without such an Inquiry, we shall either not know, or at least not consider what Talents Christ hath delivered to us. And so far as we are ignorant or tho'tless of this, it is certain we shall be careless and slothful and wicked Servants ; and have but a wretched Account to give up to our Master at the Day of Reckoning. And as our Circumstances are often varying, so our Opportunities and Advantages for doing Honour to God, and Service to our Generation, are often changing with them, which makes it needful that our Inquiries should be frequent : And very solicitous we have all the Reason in the World to be, to obtain a good Understanding in these Things ; because our Usefulness in this World, and our Happiness in the next, so much depend upon our Knowledge of them ; and because our Lord himself will take such an exact Account of his own Gifts, as well as of our Improvements.

Let us then be perswaded to inquire frequently and with great Attention ; what Services for God and our Generation the natural Abilities which our Lord hath given us, render us most fit for ? An Inquiry this, of great Importance to such as (like many

many of you) have their Course of Life yet to choose ; that they may determine upon such a one, as they will be most likely to act in with Pleasure and Satisfaction to themselves, and Usefulness to others.

Again, Let us inquire, what Duties God calls us to from time to time in his Providence ; by presenting Opportunities & Advantages, & laying Inducements before us ? What Opportunities and Occasions arise out of our present State of Life, to testify our Fear of God, and Regard to his Servants ? What to be getting Good to our selves now, and what to be laying a Foundation for Usefulness to others hereafter ? What Benefits or Advantages are derived to us from the respective Relations or Capacities in which we are placed ? What Incitements to a vigorous Application arise from our outward Circumstances, and future Hopes and Prospects ? In fine, and above all, how many spiritual Advantages we enjoy in common with our Fellow-Servants by the external Means of Grace ? And how many peculiar to our selves by the inward Convictions, Restraints, Assistances of that good Spirit which our departed Lord sendeth to us ? By frequent Inquiries of this sort, we shall become more and more sensible what Talents our Lord is committing to our Trust ; and of consequence what we have to Improve here, and what to Account for hereafter. And a serious Consideration of these Things will have a happy Tendency to work us up to a fervour of Spirit in the Service of our Lord, and so prepare us for those Applauses and Rewards which the Good and Faithful may expect from him.

And so it may do also, to remember them who have had the Rule over us, who have spoken unto us the Word of God, and whose Faith it concerns us to follow, considering the End of their Conversation.

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For every Benefit we have had Opportunity to receive by their Means, ought to be considered by us as a Talent, which we must give an Account of to Christ at his second Coming. And all their Abilities and Opportunities to do Service to us or others: And their Fidelity in improving them, ought thankfully to be acknowledged to the Honour of Him, who is Head over all Things to the Church; and who *giveth such Gifts to Men, for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ.*

And this brings me to pay Part of that Tribute which is due to the Memory of our late Reverend and worthy President, who may justly be considered, if we compare his Opportunities and Abilities together, as one of those Servants whom our Lord honours with the Care of *five Talents*, a large Stock in comparison of what is trusted with many others.

He had his Education in this House, where I hope without Flattery it may be said, that those who are disposed wisely to improve them, enjoy at least as many Advantages to accomplish themselves for the Service of their Generation, as are to be met with in our own Country. When he proceeded to settle in the Gospel Ministry, the Holy Ghost made him Overseer of a numerous Flock in the Metropolis of the Province, in the generality of whose Affections he was blessed with a very great Interest. And as this gave him a singular Advantage to promote the Good of their Souls; so it evidences the Truth of their Christian Self-denial and publick Spirit (which ought always to be remembered, and spoken of with Honour) in Consenting to the Removal of One so dear to them, to what they apprehended a Station of more general Usefulness and Service. And so at length by the sovereign Disposal of our ascended Lord, he
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was set at the Head of this Society, in whose Welfare and Prosperity, both the civil and religious Interests of the People of God in this Land are so much concerned, that hardly any Place can be tho't of, in which a Servant of Christ hath Opportunity to be a more extensive Blessing.

And to render him such a one in every Station, the glorious Head of the Church had given him a very capacious and faithful Memory, a sound Understanding, a clear Apprehension, and an uncommon Faculty of making religious Truths plain to the meanest Capacities. But to crown all, our Saviour Jesus Christ had taken an early Possession of the Heart of this his Servant for himself; had impressed it with a most affectionate Concern for the Souls of Men, and had given him an indefatigable Spirit to pursue their Interests.

These are some of the Talents with which our blessed Lord betruſted his deceased Servant. But how diligently and faithfully he occupied them I shall have a more proper Occasion to say under another Head. I must now proceed therefore to say,

III. That those Servants of Christ who have faithfully improved the Talents he delivered to them, shall be highly applauded by him.

And here I shall endeavour two Things; viz.

1. *To describe the faithful Servants of Christ; or shew, what Manner of Persons they are who faithfully improve the Talents he hath delivered to them.* And
2. *To prove the Truth of the Proposition; or shew, that such Servants shall be highly applauded by him.*

Here then,

1. *Who is the faithful Servant of Christ? What is his Character? Or what Manner of Person is the*

Man who faithfully improves the Talents which Christ hath delivered to him?

To which I may say,

1. *That he is one whose Heart is full of Affection and Devotion to his Master.* He considers that he is not his own, but is bought with a Price : and that not of corruptible Things, as Silver and Gold ; but with the precious Blood of Christ. And therefore he loves the Lord Jesus Christ in Sincerity, who hath first loved him, and given himself an Offering and a Sacrifice to God for him. If other Lords have had Dominion over him, the faithful Servant of Christ heartily repents his past Subjection to them. He renounces the Service of the Flesh, the World and the Devil ; breaks their Bands asunder, and casts their Cords away from him. He unfeignedly acknowledges the Right of Christ to rule over him, and devotes himself entirely and forever to his Service ; saying as in Psalm cxvi. 16. *Oh Lord, truly I am thy Servant, I am thy Servant, and the Son of thine Handmaid. Thy Servant who is devoted to thy Fear,* Psalm cxix. 38.

From this Spirit of Affection and Devotion to him, the faithful Servant of Christ becomes highly concerned for his Master's Interest and Honour, solicitous above all Things, that whether present or absent, he may be accepted of him ; and he can take no rest under the least Sense or Doubt of his Displeasure. It is his earnest Desire and Study to know the Will of Christ in the utmost Latitude of it, and especially with Respect to the Duties of his own Station in particular. His great Inquiry is, *Lord, what wilt thou have me to do ?* And his fervent Prayer, *Teach me thy Statutes. I am thy Servant, give me Understanding that I may know thy Testimonies.* And it is his fixed Resolution (through Christ strengthening him) carefully to perform whatsoever

soever he does know, or shall know to be his Duty Without such a Temper of Mind as this, no Man will faithfully improve the Talents which Christ hath delivered to him, but will be habitually *disobedient, and unto every good Work reprobate.*

2. *A faithful Servant of Christ is one who endeavours to extend his Obedience to the whole Compass of his Duty.* It is not Faithfulness, but some other and some unworthy Principle which actuates the Man, who pretends a Zeal for Christ in some Points of Duty, and yet is knowingly Remiss and Negligent in others: Such a Man *seeks his own, not the Things which are Jesus Christ's.* For a sincere Regard to the Interest and Honour and Will of Christ, must be operative and influential in one Instance as well as in another. And therefore, tho' the faithful Servant of Christ, thro' humane Infirmitie, offends and falls short of his Duty in many Things, yet it is his Grief and Lamentation that he does so, and *he always labours fervently that he may stand perfect and compleat in all the Will of God.* And then only will he not be ashamed, when he hath a Respect unto all his Commandments.

3. *The faithful Servant of Christ is peculiarly mindful of the Duties of the Station and Relations in which his Lord hath set him.* These are emphatically his own Business and he studies to do it, being always tho'tful of that Precept, 1 Cor. vii. 17. *As God hath distributed to every Man, as the Lord hath called every one, so let him walk.* And for the same Reason, he will also carefully lay hold of every Opportunity, Advantage or Occasion arising from the Circumstances in which his Lord shall at any Time place him, to promote his Master's Interest and Honour, get good to his own Soul, or do good to others. For he looks upon every Opportunity and Advantage for these Things, as a Call from Christ

to arise and do them. And he thinks it impossible for any Man to be a faithful Servant of Christ, and yet regardless of his Master's Calls to Duty.

4. *The faithful Servant of Christ is a diligent and laborious Servant.* He abhors the Character, and dreads the Curse of him, who doeth the Work of the Lord negligently. And therefore whatsoever his Hand findeth to do, he doth it with his Might. He is not slothful in Business; but fervent in Spirit serving the Lord.

5. *He is full of Patience and Resignation to his Master's Will under all the Afflictions with which he thinks fit in his holy Providence to exercise him.* The faithful Servant of Christ don't consider Affliction as coming forth out of the Dust, or Trouble as springing out of the Ground; but as sent by him, who is given of God to be Head over all Things to the Church; by him who loved the Church, and gave himself for it: who therefore cannot be supposed to afflict willingly, or grieve any of his faithful Servants, whom he hath redeemed with his Blood; but rather to chasten them for their Profit, that they may be Partakers of his Holiness. That therefore, tho' no Chastening for the present seemeth to be joyous but grievous; nevertheless, afterward it yieldeth the peaceable Fruit of Righteousness, unto them that are exercised thereby. Upon which Account he considers every Fight of Affliction as a Talent, the right Improvement of which, will work for him a far more exceeding, and eternal Weight of Glory. And this may well make him patient in Tribulation. For he reckons that the Sufferings of the present Time are not worthy to be compared with the Glory which shall be revealed in us.

Moreover, The faithful Servant of Christ looks unto Jesus the Author and finisher of his Faith; who for the Joy that was set before him, endured the

the Cross, despising the Shame, and is set down at the right hand of the Throne of God. And considering him that endured such Contradiction of Sinners against himself; and also, that Christ suffered for us, leaving us an Example that we should follow his Steps; he is not wearied, neither doth he faint in his Mind; but is ready to deny himself, and take up his Cross, and follow his Master, not thinking any Thing too much to suffer from a Sense of Gratitude, and a Principle of Love and Subjection to him, who his own self bear our Sins in his own Body on the Tree, and hath redeemed us from the Curse of the Law, being made a Curse for us.

In fine, The faithful Servant of Christ is persuaded, that it is only if need be, that he is now in Heaviness for a Season thro' manifold Temptations. He can truly say with the Psalmist, Psalm cxix. 73. *I know, O Lord, that thy Judgements are right, and that thou in Faithfulness hast afflicted me.* And therefore instead of murmuring at his Master, or envying his Fellow-Servants, who seem thro' less Tribulation than he, to be entring into the Kingdom of God; he kisses the Rod, and blesses him that appointed it; knowing that Tribulation worketh Patience; and Patience, Experience; and Experience, Hope; and Hope maketh not ashamed, because the Love of God is shed abroad in his Heart, by the Holy Ghost which is given unto him.

6. *The faithful Servant of Christ perseveres in his Duty with an unbroken Resolution as long as he lives.* He remembers the Faithfulness of his blessed Lord to the Interest of miserable Sinners, when for their Sakes, he humbled himself, and became obedient unto Death, even the Death of the Cross. He remembers that one great End of this was, that we
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being delivered out of the Hands of our Enemies, might serve him without Fear, in Holiness and Righteousness before him, all the Days of our Life. He considers that his Lord hath promised to render eternal Life, only to them, who seek for Glory, and Honour, and Immortality, by *patient Continuance in Well-doing*; But that, if any Man draw back, his Soul will have no Pleasure in him. And upon such Considerations as these, the faithful Servant of Christ can say, *I have inclined mine Heart to perform thy Statutes alway even unto the End. I have sworn, and I will perform it, that I will keep thy righteous Judgments. All the while my Breath is in me, and the Spirit of God is in my Nostrils, I will not forget thee, neither will I deal falsely in thy Covenant. My Heart shall not turn back, nor my Steps decline from thy Ways.* And having once framed such holy and vigorous Resolutions, he earnestly endeavours to hold them fast; and through the Supply of the Spirit of Jesus Christ; he becomes *Stedfast, Unmoveable, always abounding in the Work of the Lord.* But these Things may suffice for the main Strokes in the Character of the faithful Servants of Christ. It only remains under this Head, that I proceed to say,

2. *That such Servants as these, shall be highly applauded by their Master.* He knoweth all Things, he knoweth that they love him. He knows their Works, their Labour, and their Patience. He looks down from Heaven with Approbation and Pleasure upon them now. And he is not unrighteous, to forget their Work, and Labour of Love, which they have shewed to his Name: But when he shall come in his Glory, and all the holy Angels with him, and shall sit upon the Throne of his Glory, he will call them good and faithful Servants, the blessed of his Father; he will approve & applaud their

their Faithfulness and Obedience, and publish to their everlasting Honour, their pious and charitable Works in the Presence of the whole Assembly of Men and Angels, who shall be gathered before him at that Day; saying, *I was an hungred and ye gave me Meat, I was thirsty and ye gave me Drink, &c.* Thus their Faithfulness shall be found unto Praise, and Honour, and Glory at the Appearing of Jesus Christ. And not only so, but as I am to say,

IV. *It shall be gloriously rewarded by him also.* Their Reward hereafter shall be vastly greater than their Improvements have been here; & they shall have Comfort and Peace, and unspeakable Rejoycing evermore in the Possession of it. For *they shall be made Rulers over many Things, and shall enter into the Joy of their Lord.*

1. *They shall be made Rulers over many Things.* This is spoken after the Manner of earthly Princes. For as they, if they be good and wise, will advance those Servants to higher Offices, whom they have found faithful in lower, so will Christ do also. He will make all his faithful Servants Kings & Priests unto God, & his Father. He will give them a Crown of Righteousness. He will grant to them to sit with him in his Throne; and to inherit the Kingdom prepared for them from the Foundation of the World †. What a Disproportion is here between the Work and the Reward of a faithful Servant? He is faithful over a few Things, and he is rewarded for it with a Crown, a Throne, a Kingdom! Verily, Not by Works of Righteousness which we have done; but according to his Mercy he saves and rewards us!

† Rev. i. 6. 2 Tim. iv. 8. Rev. iii. 21. Matth. xxv. 34.

2. *They shall enter into the Joy of their Lord.* Sorrow & Sighing shall now flee away for ever, and all Tears shall be wiped from their Eyes. All the Springs of Joy and Gladness shall be opened unto them; for they shall see God Face to Face, & shall be made like unto him by seeing him as he is. In his Presence they shall find their Joys to be full, and their Pleasures everlasting. Then shall be verified that Word of their Lord, the Glory which thou gavest me, I have given them. Father, I will that they also whom thou hast given me, be with me, where I am, that they may behold my Glory which thou hast given me. And *that beholding cannot mean a meerly contemplative, but a fruitive Intuition. If so be that we suffer with him, that we may be also glorified together, Rom. viii. 17.*

I might now proceed to infer from what you have heard, How blessed a Thing it is to be a faithful Servant of Christ? How easily we may account for it, why our Lord suffers his most faithful Servants to undergo so much Tribulation in this World? How unreasonable it would be, either to forsake the Service of such a Master, or to go on dejectedly in it, because of the Difficulties which may sometimes attend it? How foolish and wicked a Thing it is to refuse this Service, or despise those who are faithful in it; or to do any thing which may tend to render the Labours of any faithful Servant of Christ less successful, than otherwise they might have been? In fine, How much the Condition of the Generality of Mankind is to be lamented, who instead of devoting themselves to the Service of Christ, make themselves Slaves to the worst of Masters? But these, and many other useful Reflections, which might be made upon what hath been discoursed at this Time, I must leave to be enlarged upon in your private Meditations; and may only add,

That

That from the Description which hath been given of a good and faithful Servant, I think we may well conclude, that the Servant of Christ lately taken from our Head was such a one. Indeed his Character hath been already drawn so well, by much better Hands than mine, that there is no Occasion for my attempting that. I shall therefore only go on to observe such Things concerning him, as my Subject naturally leads me to consider.

Under a former Head we have taken a View of some of those Talents which his Lord delivered to him; and here we may turn our Thoughts with Pleasure and Advantage upon his Faithfulness in improving them to his Master's Honour, and the Service of his Generation.

If we consider, how short a Time he spent in this Society when a young Man, in Comparison of what many have done of later Years; how long he was removed from it; what weighty Cares were upon him, during the Time of his Removal; and yet when he returned to it, what a considerable Acquaintance he retained with the learned Languages, and other Parts of Learning also, according to the State of them with us in his younger Time; and how laudably, and to what general Acceptance he presided at the first anniversary Solemnity after his Return, before he began to be broken with bodily Pains and Weakness; we may very reasonably conclude, that he faithfully improved the Advantage of an academical Education by hard Study in his Youth.

Again, How diligent, how constant, how laborious he was in the Discharge of all the Duties of the pastoral Office while he stood in that Relation, you have already been informed by those who had sufficient Opportunity to observe that Part of his Life and Character.

And how great his Faithfulness was in the Duties of the honourable Relation which he bore to this Society in his last Years, you need not that any should inform you. Ye are all Witnesses, and God also, how holily, and justly, and unblameably he behaved himself among you. Ye are all Witnesses of his fervent Affection and Devotion to his Master ; of his exemplary Patience and Resignation to his Will under sore Pains, and of long Continuance ; of his tender Concern for the Interest of this Society, and the best Good of all it's Members ; and of his unwearied Application to all the Duties of his Office, in which he always seemed to go to the utmost of his Ability, and many Times almost beyond it. Sure I am, that some of us have spent whole Days in the Business of this Society with him, when it hath been a continual Uneasiness to us to see that he could take no Rest in any Posture, by Reason of his distressing Pains ; and yet have not heard one Complaint come out of his Mouth, nor observed any Token of his being disposed to have the Business of the Day hurried over ; but as long as there was any Business to be done, or any Day left to do it in, he hath always appeared as willing and patient, as those who were most at Ease and in Health, to attend upon it. And so he continued without fainting in his Mind, faithful to the Death.

And now, we may very well refresh our selves with the Thought, that the Applauses & Rewards of a good and faithful Servant are become his Portion and Inheritance forever. And God grant that none of us may be slothful ; but followers of him, who through Faith and Patience inherits the Promises.

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